

SHARIFA MARRIAGE OF PROPHET MOHAMMAD SAW. FAMILY IN INDONESIA

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Name of the Authors:

H. Fathurrahman Azhari**IAIN Antasari**

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ABSTRACT

Sharifa marriage of Prophet Mohammad Saw. family in Indonesia on South Kalimantan is interdict the sharifa married with non habibs man which it is got into the habit since great-grandmother until these days. This research has a purpose to indentify and find the variables which the Habibs and sharifas can use as an opinion to be motivated and know the consequence from the sharifa marriage. This research finding this proposition: keep the equivalent (kafa'ah) of magnificence lineage, conserve the lineage, and keep the genetic relationship. However, sharifa marriage of Prophet Mohammad Saw. in Indonesia has consequences such as: first, in Social life: 1) there are a lot of sharifa women not married until they old. 2) Marriage of sharifa with non habib man will not be present by the family of sharifa's. 3) Marriage of sharifa with non habib has a difference in the family. Second, in culture life: 1) lineage to Prophet Mohammad Saw. will be break. 2) Had no right to bear a title of habib or sharifa because the descent connected to the father.

Key Words

Marriage,
Sharifa,
Non habib,
Equivalent,
Lineage

A. INTRODUCTION

According to Soerjono Soekanto (Soekanto 1978;131) in the culture of society, there are three kinds of marriage system, they are: Eleutherogamy system, Exogamy system, and Sharifa system. Sharifa system is a marriage system which has to married in the same clan or same descent or forbid someone married with other clan. (Halim 1987. 43)

Sharifa marriage in Prophet Mohammad Saw. family in Indonesia on South Kalimantan in South Kalimantan done since centuries ago by their great-grandmother and until now they still do it and there are no alteration. Marriage implementations these days, Prophet Mohammad family in Indonesia on South Kalimantan do the sharifa system, which a sharifa married with habib. In order this sharifa can be happen, the sharifa made a match by her parents or the parents give the sharifa deliberacy to make a match by herself with one condition that the man has to same descent with her. For helping to find a mate, Rabithah Awaliyyah in Banjar regency has made an institution of "mate-contact". For finding a mate, a sharifa or a habib send their picture to the mate-contact institution and the institution will be shown their picture to each others, if they have a willing to, the institution will help them to meet and help them until their married. Even though there is a "mate-contact", but in a general ways sharifa give completely to their parents about the mate. With that condition, it means sharifa can only married with habib which is one descent, and the non habib man cannot do the marriage with the sharifa because they not in one descent.

Sharifa marriages which do by Prophet Mohammad Saw. family in Indonesia on South Kalimantan have a motivation and the consequence. For knowing the motivation and the consequences from this sharifa marriage in Prophet Mohammad Saw. families, the researcher need do the research with the title "Sharifa Marriage of Prophet Muhamad Saw. Family in Indonesia On South Kalimantan".

According to the introduction above, then the problem of this research is motivation and consequence of sharifa marriage in Prophet Mohammad Saw. family in Indonesia on South Kalimantan, with the formula: 1). What is the motivation of sharifa marriage in Prophet Mohammad Saw. family in Indonesia in South Kalimantan? 2). What is the consequence of sharifa marriage in Prophet Mohammad Saw. family in Indonesia on South Kalimantan .

Based on the formula above, the purpose of this research are: 1). Describing and analyzing the motivation of sharifa marriage in Prophet Mohammad Saw. family in Indonesia on South Kalimantan 2). Describing and analyzing the consequence of sharifa marriage in Prophet Mohammad Saw. family in Indonesia on South Kalimantan.

The result of this research is provided that give benefit in theoretically or practically. 1). Theoretically, the result of this research is provided enlarges the theory of traditional marriage, especially sharifa marriage in Prophet Mohammad Saw. family. 2). Practically, the result of

research can give benefits to the society, government or institute especially religion section to take a policy in marriage issue, especially sharifa marriage, because, marriage sharifa the rules not yet provision in marriage regulation in Indonesia.

¹*This Study was conducted in 2015 in South Kalimantan in Indonesia at their own expense, and has never been published.*

B. METHOD OF THE RESEARCH

This research located in Indonesia South Kalimantan. The determining in Indonesia on South Kalimantan as the location of the research is because Prophet Mohammad Saw's families are mostly lived in Indonesia on South Kalimantan than other areas in South Kalimantan, which is until these days they are still connected with their great-grandmother's country, Hadramaut (Yemen). This is why, sometimes the habibs in Indonesia of South Kalimantan visit to Hadramaut, conversely habibs from Hadramaut visit to South Kalimantan. Despite fully seeing the life, the place of Prophet Mohammad Saw's lived on South Kalimantan is mixed with the local people, seeing how they adaption with the local people on South Kalimantan, but for marriage, they do the sharifa marriage. The uniquely, the habib disposed to do the marriage with non-sharifa.

Research setting in order to collect the data information in accordance with the circumstances of the informant research, where research is in their homes.

This study uses data collection; observation, in-depth interviews, and documentaries.

1. Observation: Observation in this study using the technique of non- participatory observation, the observer did not participate in the activities, just observing role.

2. Interview: In this study are considered choosing the most appropriate technique to study characteristics. Preferred type of interview is unstructured interviews but focused on the issue that the question is open as far as they are relevant to the research topic.

3. Documentary : The use of document as data research is based on the premise that the data obtained by the researcher through observation and interviews have not been able to record all the data that researchers needed. To the researcher's interest to enrich or furnish with data derived from non- human.

In this study, the data instrument is the researcher himself as the main instrument. Researcher as the primary instrument in this study, use his logic to able to make the verification results / conclusions of the phenomena studied.

And the auxiliary instrument is tape recorder. Camera, books or papers are use for notes. Auxiliary instruments are needed to make more concrete or tangible to make verify/conclusion of phenomena studied.

In accordance with the characteristics of qualitative research, the sample is determined by purposive sampling. Purposive sampling is a sampling method based on its specific characteristics in accordance with the purpose of research. Specific traits sampled on informants are: Habib and or sharifa who have extensive knowledge and insight about religion and or family. Used as role models (leaders of) Prophet Mohammad Saw. particularly among family and Muslims in general in South Kalimantan. The numbers of informants in this study were 8 Habibs and two sharifas.

Analysis of the data used is based on the analysis technique developed by Strauss and Corbin through some procedures, namely: Encoding open (open coding), centralized coding (axial coding), and the encoding selected (selective coding). (Strauss & Corbin, 1990. 57). The results of this study need to meet specific standards in accordance with the characteristics of qualitative research that is the standard of credibility, transferability, dependability, and konfirmabilitas. (Faisal 1990, 31-33).

C . RESEARCH FINDING AND ANALYZING THE DATA

1. Research Finding

The data obtained in the field of research on motivation sharifa marriage at Prophet Mohammad Saw. family in Indonesia on South Kalimantan district produced findings: a). Sharifa and Habib as equivalent (one-kufu) on lineage glory, because the marriage between sharifa with habib maintaining the lineage glory. b). Sharifa and non habib men differ lineage-glory, because the marriage between sharifa with non habib degrading lineage glory. Proposition minor: Marital sharifa done to maintain the glory of lineage. The indicator: The informant stated grateful and happy marriage if there sharifa with Habib. But instead of six informants specifying Prophet Mohammad Saw. family felt humiliated and embarrassed when marriage was performed by sharifa with non habib men. In the implementation of marriage, if marriage in the same lineage, then will do the ceremonial meal marriage. But conversely, if the marriage sharifa with men non habib, the informant stated seven people do not attend, and two informants stated there is no ceremonial meal marriage, if there ceremonial meal marriage (ceremonial meal marriage) the invitation does not specify the degree sharifa.

c). On Prophet Mohammad Saw. family the genealogy linked to the father's lineage. d). Children who born of the marriage sharifa with habib the genealogy will pedigree the lineage continued to Prophet Mohammad. e). Children born of a marriage sharifa with a man non habib pedigree lineage disconnected to the Prophet Mohammad. Proposition minor: sharifa marriage made to preserve the lineage.

The indicators are; all informants stated that marriage sharifa with Habib preserving lineage. And all informants stated, that marriage sharifa with men non habib cut the pedigree lineage, because of the reason, marriage not in one lineage as far as possible that there should be an effort. There are seven informants stated marriage was rejected, two informants stated that the marriage was not approved, and one informant stated that the marriage was annulled.

f). sharifa's mate determined by her parents that is why the marital in Prophet Mohammad Saw. family do in one clan. g). If it is not acquired in a clan match then move to the other clans. Proposition minor: Marital sharifa done to maintain kinship ties. The indicators, all informants stated parents (families) find sharifa's soul mate with one lineage. Of the ten informants, the five informants who stated explicitly those parents find sharifa's soul mate with one clan. If sharifa mating with males non habib, as a result six informants stated sharifa not have permission / do not approve / reject of the parents (family). Three informants who stated that sharifa ostracized. And the two men who claimed sharifa not included in family activities. As a result, sharifa not dare to marry with differ lineage. h). Habib tends to mate with non habib so narrow the sharifa opportunity to make him as her future husband. i). Sharifa does not want to get married with non habib because degrading the lineage and breaking the glory of lineage. j). Sharifa does not want to mate with the male non habib, as opposed to the will of the family. k). Sharifa that mates with the male non habib, Prophet Mohammad Saw's family will not to attend the marriage over and done mating Sirri. l). Sharifa that mates with the male non habib will not get permission from parents/families, ostracized from the family and are not included in the sharifas activities. m). The title of Habib or sharifa and the name of lineage connected to the father. n). The children which born in marital of sharifa with non habib man does not have a title. With minor proposition: sharifa marriage done by Prophet Mohammad Saw's family. If they married with non habib, the lineage of the family is broken and the children not have the title of habib/sharifa. The mayor proposition: The kinship systems constructed by Prophet Mohammad Saw's family through the sharifa for keep the glory and lineage and agree with syariah purpose.

Attachment

2. Analyzing The Data

Description of Data Analysis

- a. Motivation conduct of sharifa Marriage on the Prophet Mohammad Saw's Family in Indonesia of South Kalimantan

I	Open Coding Open Coding is the process of detailing, testing, comparing, conceptualizing, and categorization of data.
1	Phenomenon: Sharifa marriage in Prophet Mohammad Saw's family does since their ancestors until now still held and never changes. Sharifa encourage mating with lineage and prohibit sharifa mating with males instead of Habib (non habib or Non habib) there are some motivations.
2	Category: Motivation does the sharifa marriage which include : Encouragement, goals, desires and expectations of the family does Sharifa marriage Prophet Mohammad Saw in Indonesia on South Kalimantan .
II	Centralized Coding (axial coding) Axial Coding : is a procedure in which the collected data back together in new ways after open coding, by making connections between categories. This is done by utilizing the foundation of thinking (paradigm) coding which includes the conditions, contexts, action strategies and consequences of interaction.
1	Causal Conditions : a. The awareness and confidence of habib and sharifa with sharifa marriage the glory of lineage, the preservation of lineage and kinship relationships are maintained. b. Basic awareness and confidence in addition Prophet Mohammad Saw. Family's customs that have been in effect since their ancestors, and also according to the logic of the arguments that are believed to be motivated to achieve through marriage the same lineage . c. The awareness and confidence of habib and sharifa with glory lineage sharifa marriage, the preservation of lineage and kinship relationships are maintained. d. Basic awareness and confidence in addition Prophet Mohammad Saw. family customs that have been in effect since their ancestors , and also according to the logic of the arguments that are believed to be motivated to achieve through marriage the same lineage .
2	Phenomenon : Motivation does sharifa marriage encourages the sharifa mating with the same lineage and prohibit sharifa mating with males non habib or a compound.
3	Contexts : 1) Implementation of interaction the habib with sharifa. 2) Implementation of awareness and confidence Prophet Mohammad Saw. Families with marital sharifa can maintain and preserve the glory of lineage and can maintain their kinship.
4	Intervening Conditions: Geographical, social, culture, values and norms that exist in society South Kalimantan District.
5	Strategy : Prophet Mohammad Saw. Family against sharifa with through the process of motivation, and action to sharifa for mating with one lineage, and social sanctions against sharifa who do not heed the rules and norms of their marriage.
6	Consequences : The effect of marital sharifa, the family Prophet Mohammad Saw. (the Habib and sharifa) is feel the glory that in themself to be maintained, preserved their lineage and kinship they remain intact. But be aware that many sharifa who are not married until them old.
III	Selected Coding (Selective Coding) Selective Coding is the process of selection of the core category, systematically linking to other categories, validating those relationships, and put in the required categories for further improvement and development.
1	Core Category Sharifa marriage does Prophet Mohammad Saw.'s family then in glory of the lineage, lineage and kinship preservation maintained.
2	Proposition 1 : Marital sharifa done to maintain the glory lineage. Proposition 2 : Mating is done to preserve the lineage sharifa. Proposition 3 : Marital sharifa done to maintain kinship ties.

I	Open Coding : Open Coding is the process of detailing, testing, comparing, conceptualizing, and categorization of data.
1	Phenomenon: There does arise as a result of the marriage in the family sharifa Prophet Mohammad Saw.
2	Category: Consequences arising from the marriage did Prophet Mohammad Saw. family sharifa; In social life; Many women who did not marry until sharifa's old. If sharifa mating with non habib or Non habib , consequently; In social life, marriage was not attended by the families, distinguished in family relationships; In cultural life; pedigree lineage, children born of the marriage was not entitled to use the title or sharifa Habib and clan names .
II	Centralized Coding (axial coding) Axial Coding : is a procedure in which the collected data back together in new ways after open coding, by making connections between categories. This is done by utilizing the foundation of thinking (paradigm) coding which includes the conditions, contexts, action strategies and consequences of interaction.
1	Causal Conditions : The habib and sharifas' awareness marital sharifa there are consequences arising from the sharifa marriage. Basic awareness of Prophet Mohammad Saw.s' family addition rule or law, and the arguments that it believes is the custom that has prevailed since their ancestors.
2	Phenomenon: Sharifa marriage does exist in families Prophet Mohammad Saw. Consequences arising against sharifa .
3	Context: Implimintasi rules, norms and customary law which resulted in many sharifa are not mating, and social sanctions against sharifa who violate the rules, customary norms on sharifa marriage on Prophet Mohammad Saw. family.
4	Intervening Conditions: Geographical, social, cultural, legal norms and rules and traditions that exist in society Martapura.
5	Strategy: Strategies through the application process and measures of social sanction to sharifa who no heed to the traditions of their marriage.
6	Consequences: The Sharifa not want to mate with non habib or a compound. Sharifa who violate the marriage rules on Prophet Mohammad saw's family, their marriage was not attended by the family, the family ties are distinguished, pedigree lineage severed, children born of the marriage was not entitled to use the title habib / sharifa and clan name .
III	Coding Selected (Selextive Coding): Selective Coding is the process of selection of the core category, systematically linking to other categories, validating those relationships, and put in the required categories for further improvement and development .
1	Core category as a result of arising marriage sharifa does on Prophet Mohammad Saw. family, many unmarried sharifa until they old, because not married is an act that is more important than mating with non habib or a compound, which is the marriage that resulted in degrading the glory lineage, and family relationships in differentiated, cut their genealogical lineage so that children born of the marriage no longer be eligible to wear the title and clan.
2	Proposition 4 : Sharifa marriage does in Prophet Mohammad Saw. result many sharifa unmarried. Marriage with non habib or Non habib the marriage was not attended and will distinguished by the family, lineage will be disconnected, not entitled to use the title habib / sharifa .
3	Major Proposition : The kinship system constructed by the local family through the sharifa for maintain the dignity and preservation of lineage.

1. Motivation Sharifa Marriage of Prophet Mohammad saw's Family In Indonesia on South Kalimantan

a. Keep the Equivalence (kafa'ah) of the lineage glory

Marriage of Prophet Mohammad Saw. family in Indonesia on South Kalimantan, which forbid the sharifa mating with the non habib male, is ban determined to the equivalence (kufu) of lineage glory of the man who would marry her. Thus, marriage in Prophet Mohammad saw's family particularly sharifa determined by the term kufu' 'associated with the presence of the glory of lineage as family of Prophet Mohammad Saw.

Kafa'ah by language means equivalence, balance or harmony or conformity, similar, equivalent or comparable. In household formation rules, terms kafa'ah is a balance and harmony between husband and wife candidate so that each candidate does not feel heavy to hold marriage. (Abd. Rahman Ghazaly, 2003; 96)

According to legal experts thought that kafa'ah very important for the benefit of the purpose of marriage, which created a quiet household, peaceful, full of love and compassion, to realize that, the legal experts say, the need for a same kufu between husband wife known in the legal codification of marriage with kafa'ah term, so there is no gap in between the spouses in their daily interaction. However, more than that, kafa'ah have other, more important goals that are sociological, namely to avoid any embarrassment or shame to the family dropped the dignity of women or for women themselves as a result of a marriage that is not implemented as equal. (Wahbah al-Zuhayli, VII 229-230).

In Abdurrahman ibn Mohammad al-Mashhurs mind in his book al-Mustarshidin Bughyah said "A sharifa groomed by persons other than the male descendants of the Prophet, and then I do not see the permissibility of the marriage. Although the female offspring family of the Prophet Mohammad Saw. And approve by the nearest guardian. This is because the noble lineage cannot be achieved and equated. For any close or distant relatives of descendants of Lady Fatima al-Zahra is more entitled to marry women of family of the Prophet ". Then he said, "Despite jurists endorse marriage, when she was the blessing and the blessing also his guardian, but our ancestors have options that other jurists are not able to capture the secret, then you must accept it safe and take his opinion, if you dispute to lose and regret ". (Abdurrahman al-Mashhur, 1994, 343).

Sharifa's marriage as the family and descendant of Prophet Mohammad Saw, who has the glory would not be equivalent to men non habib. So if there is a marriage with a man non habib, would debase sharifa's glory and his family. Due to the marriage, it is mean that the sharifa demoting her glory for following degrees under sharifa glory. Besides, the decrease in the degree of glory parents (families), because the marriage means of her parents are agree to the expiration lineage of the Prophet Mohammad Saw. Through sharifa-self, such a marriage

would be condemned by the family of Prophet Mohammad Saw.. For the preservation of lineage glory family and the descendant of Prophet Mohammad Saw, the marriage of sharifa took place with the male equivalent (kufu) with her, which is the male Habib.

Therefore, Prophet Mohammad Saw. family in Indonesia on South Kalimantan the glory and prestige lineage that they have to be "maintained" by a strict and earnest, and these efforts marriage practiced through sharifa. Sharifa which unfaithful in running the sharifa system assessed undermine the glory and superiority of the sacred lineage, it is only natural then they get a "sanction" of social family.

Referring to ethnic sources as described above, a conclusion can be drawn that the dignity (self-esteem) in each family (family groups) has a meaning and significance. Therefore, the preservation of marital sharifa as the family system in Indonesia on South Kalimantan Prophet Mohammad Saw., it is also in the context of maintaining motivation kafa'ah lineage glory in the midst of other families.

b. Preserve the Lineage

In various statements of the Prophet Mohammad Saw, about the family. The history of Umm Salamah (w.62 H) wife of the Prophet Mohammad Saw, other than stated in verse 33 of surah al - Ahzab down at her home is to limit the names themselves of family of the Prophet Mohammad Saw. , Ali, Fatima, Hasan and Husen. When Umm Salama asked that he be included as family, the Prophet Mohammad Saw, replied "you are in favour". From the history described above was sourced from the wife of Prophet Mohammad Saw. Then the family limited to the Prophet himself, Ali, Fatima, Hasan and Husen (known ahlu al - kisa). But there is another report that states that include to family. Such as Salman al - Farisi and Watsilah ibn al - Asqa (d. 85 H), so heed of these narrations, family was there because of lineage, but there is also due cause. family because of lineage, it shall apply the laws of special such should not accept charity, and have the right blessings of Muslims.

In Prophet Mohammad Saw's family in Indonesia on South Kalimantan lineage linked to the child's father. Therefore, if sharifa married to Habib the children born of the marriage the lineage be maintained and continued to the Prophet. But if sharifa mating with the non habib male the children born of the marriage the lineage will be disconnected to the Prophet Mohammad Saw.

In indigenous societies, the kinship lineage as described by the informant was a patrilineal system. Patrilineal kinship system where the kids connected with their father, which is based on the male lineage.

An Prophet Mohammad Saw. family kinship system by embracing patrilineal system is to follow the kinship system of the Arabs. System patrilineal kinship

with the Arabs. System patrilineal kinship with the Arab nations appear when the child mortality events of the Prophet Mohammad Saw. named Qasim died as a child . The Quraysh , among others, al - Walid bin Mughira , Wail bin Asha ' and Abu Jahl bin Hisham mock - scoffed that Mohammad would not have offspring . Prophet was sad to hear that, and then descended revelation (sura al - Kawthar) which argues that speech. History was made by the Imam Sayuthi in his book " al - Nuzul asbab " and his commentary in the book " Al - Dur al - Mantsur " Based on the narrations that they put forward can be drawn a conclusion , that the Al-Qur'an has proclaimed that the continuity lineage of Prophet which is special law applicable to the Apostles themselves. But for the next lineage lines connected to the Apostle grandchildren Hasan and Husen with patrilineal system.

With patrilineal kinship system, the habib marriage with women of any families, both with sharifa women or with women non habib, the lineage be maintained and preserved. Instead sharifa marriage with men non habib, then the lineage disconnected.

C. Maintaining the Kinship

A sharifa not banned mate with males Habib from any clan, which is prohibited sharifa mating with males' non habib. Since the number of clan and even the clan genealogical descent Hassan and Hussein were already far kinship fellow family of the Prophet Mohammad Saw. Then with sharifa marriage, kinship became close. Prophet Mohammad Saw's' Family does not objection when the parents find a mate for the female Prophet Mohammad Saw. to a man Habib. This is done in order to be maintained kinship ties.

Not unlike the marriages performed by the general public sometimes marriage was formed with the intention to bring back the families are, like marriages that exist in society of Martapura known as "mating with our own group" That marriage is done with the family.

That does marriage sharifa at Prophet Mohammad Saw.s' family in Indonesia on South Kalimantan, as an effort to maintain kinship ties. In this case, keeping the already distant kinship. Because the Prophet Mohammad Saw.s' family is a large family residing everywhere, so that the distance of residence increasingly difficult the intense to realize communication. Therefore, with the marriage of their children getting closer and strengthen existing kinship. In this case it does not mean that existing kinship tenuous and not in harmony, but the marriage will increase the relative strengthening of ties. Residence away is the reason why the need to brought closer kinship.

In addition, distant of the kinship (distant family) is also the reason why marriage is used as a media to further strengthen the ties of kinship. In this case, the residence is not absolute away. They could have a place to stay close together or at least in the neighbourhood, however, for the genealogical kinship that far, then to bring back the kinship, their children married.

2. Consequence appear from sharifa marital on Prophet Mohammad Saw's' family in Indonesia on South Kalimantan

The consequences of the sharifa marriage on Prophet Mohammad Saw.s family on South Kalimantan are:

a. On the social life of the Prophet Mohammad Saw

1) A lot of Sharifas not merried until old

A ban on Prophet Mohammad Saw. family sharifa woman mating with males non habib and obedience to parents, as a result many women who did not marry until sharifa old. Because maintaining lineage glory and preserve genealogical lineage was greater than perpetuate marriage, which, if the marriage cause the degrading or humiliating glory / disgrace of the family, breaking genealogical lineage to the Prophet Mohammad Saw.

There is a ban on sharifa marrying non habib. If this restriction is violated, then for the household living the sharifa are considered to have made a many mistake.

Sharifa marriage with non habib certainly will not bring happiness and peace in the household. In terms of the desired household is a sense of calm, peaceful and happy. Because, if there are people convey legal marriage, especially coming from Hadramaut habib very hard forbid the marriage, her heart will not be calm. Therefore, you should seek non habib women among themselves. In addition, sharifa as a family of Prophet Mohammad Saw. which has the glory , the glory as her husband read the blessings that required in prayer . But in the reality of social life at household, sharifa as a wife is made into the maid for her husband, she served her husband, because sharifa who cook meals, wash his clothes, and others. In the social reality, means sharifa as wives of men non habib are contemptibly. Things like this should not happen. In contrast to sharifa mating with males Habib, Habibs' glory equivalent to sharifas' glory equivalently as ahlu al - Bayt of the Prophet Mohammad Saw.

2) The wedding will not attend by the family

Marriage rules that apply to Prophet Mohammad Saw. family, is prohibition sharifa of mating with males non habib, is because maintaining lineage and preserving genealogical lineage glory. Therefore, in the event of an actual marriage is prohibited in this family, is an ironic thing, if there are some zuriyat of Prophet who deliberately remove and eliminate the glory on himself and his family, especially to the lineage simply because they follow the desires of lust to freely choose and sharifa mated with an non habib. Supposedly they were alive today multiply gratitude to the God , because through them his ancestors into humans who have the glory , not the other way they are broken over what favours they get to take off the glory of self and offspring through marriage that ignores kafa'ah lineage in child marriage women with non habib .

In case of marriage sharifa with a man non habib, then there are consequences of the marriage, the family of Habib feel embarrassed, so marriage was not attended by the family.

With such a view, the behavior is a reasonable Prophet Mohammad Saw. family, if they boycotted against the marriage of a woman sharifa with a male non habib, because they assume that the sharifa's behavior was out of the Prophet Mohammad Saw. family family.

3) Indistinguishable in family relationships

When a woman marries, she should realize that her husband's status will follow later. if sharifa mating with males that lower social status, sooner or later she will feel the loss of its status before she was mating, although it may be compensated in the form of matter. Such a situation would create emotional problems and social conflicts.

Unlike the habib married to non habib woman, the lineage glory and for sustainability lineage is never lost, a habib who marries not sharifa, glory of lineage remains attached to him, so did the genealogical lineage never give up, hence the title habib or sharifa remain attached to the his children.

Social conflict, when sharifa has held marriage with a man non habib, then their parents do not want to become a guardian in marriage and distinguished in Prophet Mohammad Saw.'s family activities, such as they are no longer invited to family events, such as social gathering sharifa group. And they know themselves, and she felt ashamed that her husband was not Habib.

b. Prophet Mohammad Saw. In the Family Cultural Life

1) Lineage Nasab Disconnected

That the ban on sharifa marrying non habib because children who born from sharifa in that marriage pedigree lineage is disconnected. Her son is no longer as lineage of Prophet Mohammad Saw. because pedigree lineage linked to the child 's father non habib .

Marital sharifa system that requires sharifa mating with Habib is to preserve the pedigree lineage. In contrast, sharifa mating with the male non habib , is to decide pedigree lineage . Therefore, the Habib prohibit sharifa mating with males non habib .

A system with patrilineal kinship Prophet Mohammad Saw. family is by following the Arab kinship system. With lineage system as above, then a sharifa woman marries man non habib, when she gave birth to a child of the marriage, then his father connected to non habib, it's mean the genealogical lineage is broken to the Prophet Mohammad Saw.

2) Not entitled to use the title habib or sharifa

A sharifa which mate with the male non habib, then their children will no longer be using the title or sharifa Habib,

because genealogical lineage as zurriyat Prophet Mohammad has been disconnected. This is in contrast with Habib, if Habib marry which is a sharifa, or non habib women, then children born still entitled to use the title sharifa or habib, habib marriage non habib because the woman did not cut ties lineage, so the title remains attached to the child born in that marriage. Genealogical lineage breakup and does not have the right to wear the title sharifa or Habib is due in family relationships Prophet Mohammad Saw. with patrenial system.

D. CLOSING

Sharifa marriage of Prophet Mohammad Saw. family in Indonesia on South Kalimantan can be conclusion, is interdict the sharifa married with non habib man which it is got into the habit since great-grandmother until these days. variables which the Habibs and sharifas can use as an opinion to be motivated and know the consequence from the sharifa marriage. finding this proposition: a). Motivation marital sharifa in the family Prophet Mohammad Saw. , such as

- 1). Maintaining the equivalentity of the lineage glory;
- 2). Preserving the lineage;
- 3) Maintaining ties of kinship.
- b). Due arising from marital sharifa in the family South Kalimantan Prophet Mohammad Saw. is :
 - 1). On social life; a). Many sharifa who are not married until their old; b). Prophet Mohammad Saw. Family will not attend the sharifa's wedding; c). Differentiated in family relationships.
 - 2). On the culture life; a).Genealogical Lineage disconnected; b). Not entitled to use the title sharifa or Habib.

In this study recommended. Based on the results of research and discussion on this study , it is recommended : a). Marriage on Prophet Mohammad Saw. family Habib should prioritize sharifa to be a wife, so the opportunity to mate sharifa increasingly widespread; b). To maintain the lineage of the Prophet Mohammad Saw. then the men non habib should not marry sharifa. Because marriage sharifa with non habib pedigree the lineage decide to Prophet Mohammad Saw; c). Prior to the marriage to pay attention kafa'ah. Due to apply in determining kafa'ah spouse, will facilitate social interaction on the social system in the family and household, so it will minimize the occurrence of divorce. Because kafa'ah it not only comes to lineage, but also piety, education, social and financial status.

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